
A
S E R M O N,

PREACHED IN THE

Parish Church of St. Lawrence Jewry,

ON THE EIGHTH OF JANUARY, 1792.

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SERMON

Fourth Church of New York

ON THE EIGHTH OF JANUARY, 1792

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PREACHED IN THE

Parish Church of St. Lawrence Jewry,

BEFORE THE

RIGHT HONOURABLE THE LORD-MAYOR,

AND THE

WORSHIPFUL THE COURT OF ALDERMEN,

ON THE EIGHTH OF JANUARY, 1792.

BY THE REV^d. WILLIAM LUCAS, M. A.
CHAPLAIN TO HIS LORDSHIP.

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L O N D O N :

PRINTED AT THE PARTICULAR REQUEST OF THE LORD-MAYOR AND COURT OF
ALDERMEN,

W. WILSON, N^o 8, AVE-MARIA-LANE, LUDGATE-STREET.

—
M D C C X C I I .

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M D C C X C I I.

HOPKINS, MAYOR.

*A Common Council holden in the Chamber of the
Guildhall of the City of London, on Friday the
Tenth Day of February, One Thousand Seven
Hundred and Ninty-Two,*

RESOLVED,

THAT the Thanks of this Court be given
to the Rev. WILLIAM LUCAS, Chaplain to the Right
Honourable the LORD-MAYOR, for his Sermon preached be-
fore his LORDSHIP, the ALDERMEN, and SHERIFFS, on *Sunday*
the *Eighth* Day of *January* last, at the Parish Church of
St. Lawrence Jewry; and that he be requested to print the
same, and send a Copy thereof to every Member of this
Court.

R I X.

HOPKINS, Mayor

A Common Council held at the Chamber of the
Guildhall of the City of London, on Friday the
Tenth Day of February, One Thousand Seven
Hundred and Ninety-Two

RESOLVED,

THAT the thanks of this Court be given
to the Rev. WILLIAM LUCAS, Chaplain to the Right
Honourable the Lord Mayor, for his sermon preached be-
fore his Lordship, the Lord Mayor, and Sheriffs, on Sunday
the Eighth Day of January last, at the Parish Church of
St. Lawrence Jewry; and that he be requested to print the
same, and send a copy thereof to every Member of this
Court.

RIX

TO THE

Right Honourable JOHN HOPKINS,

LORD-MAYOR,

AND THE

WORSHIPFUL THE COURT OF ALDERMEN,

THIS

DISCOURSE,

PREACHED BEFORE THEM

In the Parish Church of St. Lawrence Jewry,

ON THE EIGHTH OF JANUARY, 1792,

IS RESPECTFULLY INSCRIBED,

BY THEIR MOST OBEDIENT,

AND FAITHFUL HUMBLE SERVANT,

LONDON, MARCH 12, 1792.

THE AUTHOR.

TO THE

Right Honourable JOHN HOPKINS,

LORD-MAYOR,

AND THE

WORSHIPFUL THE COURT OF ALDERMEN,

THIS

DISCOURSE,

PREACHED AT THE

In the Parish Church of St. Lawrence Jewry.

ON THE EIGHTH OF JANUARY, 1792.

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AND FAITHFUL SERVANT,

THE AUTHOR.

LONDON, MARCH 1792.

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ROMANS, CHAP. XIII. VER. I.

LET EVERY SOUL BE SUBJECT UNTO THE HIGHER POWERS; FOR THERE
IS NO POWER BUT OF GOD: THE POWERS THAT BE, ARE ORDAINED
OF GOD.

THIS Exhortation of St. Paul's was directed to the Faithful at ancient Rome; to Christians living under the Government of a Pagan Prince. The Wisdom and Justice of it will appear, if we consider how natural it was for the primitive Christians, when once *enlightened* with the Rays of the Gospel, to hold in Contempt the Persons of those, who were involved in the *Darkness* of a wretched Mythology. But our Apostle, we find, notwithstanding the superior Excellence of Christianity, both as to its divine and moral Influence, was so far from encouraging any such supercilious Contention or Misbehaviour, as might tend to a Violation of the public Peace; that, on the contrary, he exhorts his Pro-

felytes to such a due Submission to all legal Powers, as must ever distinguish the good Subject and true Believer, from the hypocritical and seditious. For this laudable and truly apostolick Conduct, he had not only the divine Precepts of his heavenly Master, but the brightest of all Exemplars likewise, in the memorable Instance of the Tribute Money ; “ render, therefore, unto Cæsar the Things which are Cæsar’s ; and unto God the Things that are God’s.”

To apply this Doctrine to the present Occasion, I shall, first, lay before you some of the wise Purposes for which Magistrates were ordained ; I shall then point out the Duty of such Personages, in dispensing the Power with which they are entrusted ; and conclude with demonstrating the Obligation incumbent on all Subjects, particularly Christians, to render cheerful Obedience to the Laws and Institutions of the Government under which they live.

First. When Men, for their Enormities, were deprived of the Counsels of “ God only wise ;” and the Confusion and Wretchedness attendant on such a State of intellectual Obscurity, had brought them, at length, to a just Sense of their Wickedness and Folly ; we once more find the Deity condescending to speak, not in his awful Thunder, nor in the dreadful Whirlwind, neither by the

the small still Voice of his enchanting Omnipotence, but by the mediate and more familiar Communication of his chosen Prophets, who dwelt amongst them: holy men, whom he deputed to appoint Rulers and Magistrates, to relieve his People from the worst of Plagues that can assail Mankind—a State of Anarchy and savage Confusion.

Agreeably to the Power with which they were invested, they accordingly, we read, anointed Kings to rule over the People, to distribute Justice, and to maintain God's Ordinances. Hence were the Sons of Men blessed with a David and a Solomon, whose Wisdom appointed the several Magistrates requisite for the Conservation of Equity and Order; the Rites and Ceremonies of God's Church were established, and his Ministers protected and encouraged in the Discharge of their Duty.

In this regular Distribution of Power amongst Men, the beautiful Order, which the infinite Ruler observes, in all his Operations, and by which he harmonizes all his multifarious and stupendous Works, conspicuously appears.

The immense Structure of the Universe, with all the planetary Systems, that move in endless unimaginable Space,

may engage the piercing Enquiries of a Newton, whose comprehensive Genius is a clear Demonstration of the wonderful Power and Wisdom of its Maker; nor less the Effect of Design, in its several Members, is the Human Frame; for we know, that, even in the most minute Parts of it, want of Order, produced by Accident, or Intemperance, will not unfrequently occasion Pain to the whole System; Pain, which, if not in Time removed, will often derange our noblest Faculties, till Order be again restored, and the Body be reduced to its natural State. And just as requisite to all civil and religious Societies, is that invaluable Agent of eternal Wisdom, Order, to protect us, by the regular and impartial Administration of Justice, from the Attacks of Vice: for this important Purpose, as well as to preserve inviolate the sacred Ordinances of Heaven, were Magistrates ordained, who, as the Apostle justly observes, “are not a Terror to *good* Work, but to the *evil*.” This being all that Time will permit me to offer, relative to this Head,

I proceed, secondly, to what it leads, namely, the Duty of Magistrates in dispensing the Power with which they are entrusted.

And here it must be allowed, that, in every social Compact, the Benefit of Governours and of Subjects is nearly reciprocal.

ciprocal. The Subject, on his Part, cheerfully agrees to support his Prince, in all the Dignity and Splendour becoming the supreme Power; while the Monarch, in Return, covenants to appoint a sufficient Number of able Magistrates to maintain and protect each individual, in all his Rights, natural, civil, and religious, as far, at least, as may be deemed consistent with the *Safety* of the State.

The King, as chief Magistrate, with the Aid and Concurrence of the other two Estates, may at all Times, proceed to enact such Laws as they, in their Wisdom, shall conceive necessary for the better Security of the Subject from all foreign and domestic foes. Of these laws, when once framed, the executive Power is lodged in the Hands of the Prince, whose Duty it is to appoint ~~proper Persons to fill~~ the subordinate Offices requisite for the impartial Distribution of Justice. And these also are obliged, by the Legislature of the Kingdom, to give such solemn Tests of their religious Conformity, as the State, in common, and agreeably to the Maxims of all other States, shall deem sufficient security for the Confidence reposed in them. And as it is unquestionably the Duty of the Clergy to assist the civil Magistrate in the Encouragement and Protection of Morality, which is the grand Bulwark of the Gospel; so is it equally the Duty of Magistrates

gistrates to extend the secular Power, whenever the mild Admonitions of the Church shall be found ineffectual ; that by the Harmony resulting from their co-operating Labours for the Preservation of good Order, the Ordinances of Him, from whom all Power is derived, may be preserved inviolate ; so that all Men may clearly perceive, that, “ by the Blessings “ of the Upright, the City is exalted.”

But, to this End, the State, in its legislative Capacity, not only requires certain Tests of the religious Conformity of those, who are to be employed in carrying into Execution Laws framed for the Benefit of the Whole ; but prescribes the Form, the Manner, and due Solemnity of such Tests, agreeably to its own Wisdom, for the *Security of itself*. Now if it be allowed, that the Legislature hath such a Right (and who can be so ignorant of our Statute Laws as to deny it?) we must consequently conclude the Person, who declares himself a Candidate for any Office, Civil or Military, to be in a Paroxysm of arrogant Delirium, should he not only refuse the Test required of him, but presume to prescribe and dictate to the supreme Power, the Terms on which he would deign to be employed. What would, in this Case, be the Duty of the Legislature, is equally *that* of all subordinate Magistrates delegated by it, namely, to reject every such captious Candidate,

Candidate, as should presumptuously contend with his superstitious Scruples against the solemn Decrees of the State, the Wisdom of which hath been confessedly sanctioned by the united Suffrages of all the rational Governments that ever existed.

Before we dismiss this Head, it may not, perhaps, be improper to examine the general Motives, which actuated those, who are so strenuous in their Endeavours, to obtain a Repeal of the Test-Act.

The first that presents itself, in a formidable Shape, is a pretended Scruple of Conscience, dignified with the Appellation of a *religious* Objection, and amounting simply to this—Shall the Elect hold Communion with the carnal Remnants of gaudy Popery? Shall our Deacons and Elders descend to so vile a Profanation of Christ's Sacrament? Nay—let us rather come out from among them, and lift up our Voice, and cry aloud, and spare not! This then is the Substance of that *ponderous* Objection to our *bumble* Form of administering the Sacrament of the Lord's Supper: To offer any Argument against it, were to insult the Understanding of every Presbyter, who has read the Proclamation at the End of the Communion-Service.

Service.* Yet this Objection, weak as it is, is the pretended Foundation of the numerous Petitions, which have so often engaged the Attention of our Senate. And although their several Attempts to break down the necessary Barriers between good Order and Confusion, between Christian Toleration and encroaching Enthusiasm, which the Wisdom of our Ancestors established, have been hitherto defeated; yet seem they not without Hope, that their *religious* Perseverance, as it is termed, in contending for

“ * Whereas it is ordained in this Office for the Administration of the
 “ Lord’s Supper, that the Communicants should receive the same kneeling;
 “ ing; (which Order is well meant for a Signification of our humble and
 “ and grateful Acknowledgement of the Benefits of Christ therein given to
 “ all worthy Receivers, and for the avoiding of such Profanation and
 “ Disorder in the Holy Communion, as might otherwise ensue :) Yet lest
 “ the same kneeling should by any Persons, either out of Ignorance and
 “ Infirmary, or out of Malice and Obstinacy, be misconstrued and de-
 “ praved; It is hereby declared, That thereby no Adoration is intended,
 “ or ought to be done, either unto the Sacramental Bread or Wine there
 “ bodily received, or unto any corporal Presence of Christ’s natural Flesh
 “ and Blood. For the Sacramental Bread and Wine remain still in their
 “ very natural Substances, and therefore may not be adored, (for that were
 “ Idolatry, to be abhorred of all faithful Christians: (And the natural
 “ Body and Blood of our Saviour Christ are in Heaven, and not here;
 “ it being against the Truth of Christ’s natural Body, to be at one Time
 “ in more Places than one.”

a Repeal

a Repeal of the Test Act, may pass upon the world as an effectual Cloak to their sinister Designs. Supposing that, at this Time, there are, in these Realms, fifty different Sects, dissatisfied with the religious Establishment, and setting about the arduous Business of Reformation; their Zeal for making Converts will, doubtless, keep Pace with their temporal Interests, and each Man having his own Promotion in View, *with that* of his Party, it is easy to conceive the miserable Confusion, which such a religious Struggling for Power, must inevitably produce.

It is abundantly manifest, then, that, wherever the Knowledge of Religion is, there must be one certain Form of Worship established for the national Benefit; and that none but those, who, in Appearance at least, comply with it, should be employed, under Government, in any Office of Trust, the Abuse of which may endanger its Safety.

It only remains, then, for the Wisdom of the State to select that Form which is most likely to keep Peace, promote Virtue, and exhort the People to social and religious Duties: And as, in these Cases, the secular Opinion is less liable to Partiality than *that* of the Pastors of any Sect whatever; *their* Choice would, perhaps, be the best Criterion. Now if, in this Respect, we were to consult

the Opinions of those, who, though far from being bigoted to any Sect, admit, nevertheless, the Necessity of establishing *some* Form of Worship; which is it most probable they would prefer? Would they repeal *that* which Experience and all impartial Judges have hitherto allowed to be the most tolerant, mild, and forgiving of all other Sects, for *that* which *ever* was and *still* remains intolerant, furious, arrogant and dogmatick?

That such unprejudiced Men, and all rational Christians, many even among the Dissenters themselves, have, and, to this Day, continue to prefer, as a national Establishment, the former Mode of Worship, the Existence of our peaceable Church at this Time sufficiently proves: And, therefore, the many formidable Efforts, made at different Periods, by the restless Ambition of self-interested Persons for the Repeal of an Act, effectual, it appears, for the Defence of Church and State, is the strongest Argument for the Necessity of its Existence. This will clearly appear to any Person, who will but consider the following plain Questions, and their consequent Answers. What is the real and principal Object, which the Dissenters have in View by so repeatedly soliciting the Repeal of the sacramental Test? Is it a more unlimited Toleration of propagating their theological Opinions; or a more general

neral Indemnity of aspersing from their Pulpits the established Clergy? Certainly *neither*—Witness the numerous Publications of Sermons and of Pamphlets, with which the Press hath teemed for Years, as well as the Language of their Preachers in the numerous Conventicles throughout the three Kingdoms.

If, then, these, and other Considerations, valuable in the Eyes of all religious Sects, who are protected by any State in the full Enjoyment of their Faith and Property; if these are not the Objects they contend for, as being in the most unbounded Possession of them at present;—What is it they can be in Hopes of gaining by the Repeal of the Test? Why, such a Participation of Power, as might enable them to bring about an entire change in civil and religious Government, and by which they might establish Presbytery on the Ruins of that Church, whose peaceable Forbearance they could never yet adopt, even in the Settlement of their own intestine Divisions. And if, by an ill-timed Relaxation of the present Laws enacted for the Safety of the State, the Petitioners should ever establish their Power, what Share of Toleration would be granted to us, and other Sects dissenting from their Opinions, is sufficiently declared in their own Writings.

Our subordinate Magistrates, it appears, then, cannot be too circumspect in dispensing the Power with which they are entrusted; to a strict and uniform Discharge of this Part of their Office they are called, indeed, by the Duty which they owe the King—by the Safety and Prosperity of their Country—and by the Peace and Tranquillity of their own Consciences. As, on the other Hand, to be negligent or remiss in it, would be a Breach of Trust, both towards God and Society, in which they bear their Office; because, in the Name, and on the Behalf of both these, they have undertaken the Administration: And we are all counselled, by the wise Preacher, “to keep the King’s Commandment, and *that* in Regard of the Oath of God.”

This brings me, lastly, to demonstrate the Obligation incumbent on all Subjects, particularly Christians, to render cheerful Obedience to the Laws and Institutions of the Country under which they live.

Now if we look back to the unhappy Times, when the ruthless Instruments of Sedition deluged these Kingdoms with the Blood of Christians: If we turn our Eyes to the Continent, where the same horrid Spectacle appals the View; in short, if we open the History of the World, what a dreadful Picture do we find exhibited of the Ravages occasioned
by

by turbulent and seditious Men: And are not the Miseries, entailed by Heaven on all rebellious Disorders, a sufficient Proof, that it is the Interest, as well as Duty, of all Persons whatever, to live in contented Obedience to the Laws of God and their Country. Did the Apostle Paul, in his Day, encourage his Followers to petition Cæsar to alter the ancient Pagan Worship of the Empire, or to dispense with its chief Formalities, to enable Christians to fill some Posts of Consequence and Emolument? Or rather, did he not, in Imitation of his Divine Master, exhort the People to be Subject to Principalities and Powers, to obey Magistrates, and to be ready to every good Work? And, to excite their Abhorrence of all seditious Teachers, are they not thus described by St. Jude—
 “Likewise also these filthy Dreamers defile the flesh, despise
 “Dominion, and speak Evil of Dignities?”

But, waving, for a Moment, the religious Obligation, which, as Christians, we are under, to render cheerful Obedience to the Laws and Forms of the Land; it is the undoubted Interest of the Majesty of the People, a Title, which includes the vast and happy Multitude of these Kingdoms, to obey, with Alacrity—nay, respect, with a Degree of enthusiastick Veneration, the happy Constitution of Church and State, bequeathed to them by their Forefathers, as the most valuable
 Legacy

Legacy that ever Mortals were indebted for to National Wisdom.

By all the sacred Ties of Religion and Morality,—by all the social Intercourse that cements Society—and, by all the endearing Affection of filial and parental Tendernefs—I conjure and exhort you, to watch over and guard, with the most jealous Eye, even the distant Approaches of the most minute Innovation which may threaten your Rights and Privileges as Christians and as Men.

Upon the Whole—in a free Country like this, where no Laws can be enacted, without the Consent of the People, virtually given to what they are required to obey; are we not bound to do so by the strongest Ties of Interest, Duty, and Religion; convinced as we are, from the woful Experience of *present* as well as past Times, in various Parts of the World, that the Instant the regular Operations of any State are impeded, by the Violence of seditious Commotions, *that* fatal Instant is the Signal given for an Inundation of Evil to burst, in dreadful Torrents, on the Heads of its devoted Citizens; sweeping before it every Thing that can render Life dignified and happy?

Blessed

Blessed as we are, then, with an excellent Establishment, both in Church and State, let us, my Brethren, unfeignedly beseech the Almighty Ruler of Heaven and Earth, “ that henceforth “ we be no more Children, tossed to and fro, and carried “ about with every Wind of Doctrine, by the Sleight of “ Men, and cunning Craftiness, whereby they lie in Wait to “ deceive ;” but that, by a cheerful Compliance with the Laws and Institutions of those, who are appointed to rule over us, we may, at the last great Day, give up our Accounts with Joy ; and be able to bear that strict Scrutiny, which shall then be made, when the Secrets of all Hearts shall be disclosed.

F I N I S.

Blessed as we are, then, with an excellent opportunity, both
 in Church and State, let us, my Brethren, unfeignedly beseech
 the Almighty Ruler of Heaven and Earth, that hereafter
 we be no more Children, tossed to and fro, and carried
 about with every Wind of Doctrine, by the Slight of
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